

DEVELOPMENT OF SOCIAL-POLITICAL THOUGHT IN ARMENIA. HISTORY AND CURRENT STATE

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Social thought, sociological ideas and frameworks have a long history in Armenia and date back to the early Middle Ages [Khrlopiyan, 1978]. In medieval Armenia only a few historians, philosophers and religious figures addressed acute social and political problems of their times. Following Plato and Aristotle, the eminent Armenian medieval philosopher *David Anhaght* (David the Invincible) (believed to be born in the mid-70's of V century) divided philosophy into theoretical and practical¹ aspects. At the same time he regarded regulation and improvement of social and political relations, social community and individual morality as the ultimate goal of practical philosophy.

The outstanding Armenian thinker *Eznik of Kolb* (c. 380–450) produced many philosophical treatises, in which he formulated the basic principles of the ideological and political struggle of the nation. *Eznik of Kolb* proceeded from the Christian doctrine with its system of values and used it as a perspective to discuss issues of individual and collective freedom. The political conceptual framework put forward by *Eznik of Kolb* was grounded in concepts of free will and its “autonomy” and of individual’s freedom of choice. He was an ideologist of the national-liberation struggle and one of the authors of the then famous missive “The Answer to Persians”². The missive was addressed to the Shah of Persia on behalf of the religious and secular leaders of Armenia. In it they strongly criticized the

¹ Արևշատյան Ս.Ս., Միրումյան Կ.Ա., Հայ փիլիսոփայության պատմություն, հին շրջան և վաղ միջնադար, Ե., 2007, էջ 279–330:

² Հայաստան Հանրագիտարան, Ե., 2012:

Development of Social-political Thought In Armenia...

policy of assimilation pursued by Sassanid Iran, put forward the demand for freedom of conscience and religion and supported the idea of the right of all peoples inhabiting Persia to unique identity and independence as well as to freedom to choose ways of their political and cultural development.

Political, legal, socio-philosophical, moral and psychological justification of the liberation struggle of the Armenian people was at the core of the political doctrine of another prominent Armenian historian and thinker *Yeghishe* (Elishe) (410–475). *Yeghishe*'s political views are expounded primarily in his famous book "History of Vardan and the Armenian War". Issues of social relations and institutions, the nature of power, domination and submission are also dealt with in other works of the thinker³.

A few years earlier, the well-known Armenian Catholicos and the prominent clergyman and politician *St. Nerses the Great* (329–373) launched a wide range of activities in the social sphere. On his orders, poorhouses were built in all regions of Great Armenia. The poorhouses admitted the sick, the crippled and the poor and provided them with proper care and food⁴.

The founder of the Armenian historiography, eminent historian, author of the famous "History of Armenia" *Movses Khorenatsi* (Moses of Chorene) (c. 410–490) attached particular importance to the coverage of the history of social and political thought. In line with the Aristotelian tradition, *Khorenatsi* regarded the emergence of the State as a result of the natural expansion of the family. He believed that a State is a qualitatively new level in regulating social and political relations, while the written law makes a society more stable. On the other hand, for the normal functioning of the society and the preservation of order it is essential that every person, regardless of his social standing, should properly perform the role ascribed to him⁵. Already at that time *Khorenatsi* considered the issue of the relationship between towns and villages as very important and believed that towns had a higher status than villages. While assessing the social significance of wealth from the rationalist perspective, he nevertheless emphasized its contradictory nature.

³ Արևշատյան Ս.Ս., Միրումյան Կ.Ա., op. cit., p. 120–143.

⁴ Քրիստոնյա Հայաստան Հանրագիտարան, Ե., 2002, էջ 779–780:

⁵ Чалоян В.К. История армянской философии. Древний и средневековый период. Е., 1959, 2008, с. 118–120.

Recognizing legitimacy and fairness of the existing social order and social stratification, the Armenian philosopher, educator, poet, outstanding scientist, political thinker and founder of *Haghpat* and *Ani* universities *Hovhannes Sarkavag Imastaser* (“Imastaser” means “one who loves wisdom”) (c. 1045–1129) demanded that the ruling class abide rigorously by the existing laws, norms and traditions. He pointed out that most rulers care only about personal fame and enrichment but not about people, without realizing the evanescence of wealth, fame and power. Describing the process of formation of new social strata, in particular, the “masters” (“parons”) and other business people, Sarkavag noted that their enrichment is based on deception and on trampling human rights and dignity and is, thus, contrary to the human essence and is inhuman. That, in his opinion, led to a situation, when in towns goodness and justice are despised, while lies and evil deeds are extolled. Lawlessness brings about moral decline, degradation of personality and spread of social evils. Moreover, in real life the criminal and immoral people achieve more than law-abiding and honest citizens. Sarkavag described utter powerlessness and exploitation of the lower social classes by, particularly, urban *nouveau riche*. With a view to overcoming social contradictions and strengthening social cohesion he believed that rulers and officials should reduce their appetites and arbitrariness and should respect the rights of ordinary citizens, granted to them by existing laws. This is a necessary condition for consolidation of society and regulation of social relations. At the same time Sarkavag warned that “weak” and helpless lower social classes can, if they unite, become a powerful force capable to defeat powers that be. Sarkavag dealt with issues of social conflicts (between individual and society, man and nature, and between social strata) and of legal and property inequality in his philosophical poem “The Word of Wisdom.” According to Sarkavag, human actions cannot be predetermined; they are not subordinated to a blind necessity because when they take any action, human beings are guided by reason and free will⁶. In other words, human beings are entirely responsible for all their actions. Back then he viewed family with all its internal complex relationships as an integral unit and the basis of the society.

In the Middle Ages the eminent legal scholar and author of the famous “Armenian Code of Law,” *Mkhitar Gosh* (c. 1120–1213), enjoyed great prestige and

⁶ Քրիստոնյա Հայաստան Հանրագիտարան, էջ 631–633:

respect among both scholars and politicians and Statesmen of his time. He was a confessor of and an adviser to Zakareh Zakarian, the Supreme Commander of the Georgian principality, who was better known under the name “Dolgorukiy.” Mkhitar Gosh was one of the first to explain the problem of human non-freedom caused by socioeconomic reasons. He explained social stratification as well as legal and wealth inequality existing in the society by the “dependence, which has arisen because of the need in land and water as a human being was created free by the Creator.” Therefore, the divine laws and the laws made by humans operate equally in the society. He believed that all the people in the revived Armenian State should be equal before the law regardless of their ethnicity and religion. Each social group is endowed with rights and obligations by law, the implementation of which promotes justice. This is a necessary condition for achieving the “common good”, which is above the class or individual good because “there is nothing more elevated than public good.” On the one hand, he called on the lower classes to obey masters and, on the other hand, he demanded that masters take care of their subjects and to ground relations with them in the law. From that perspective, he attached considerable significance to the solution of social problems seeking to get social contradictions mitigated through various measures and to harmonize and streamline the interests of different social strata. Gosh believed that in the revived Armenian State the law of force must give way to the force of law⁷.

An important component of the teachings of the great Armenian philosopher and social activist *Hovhannes Erznkatsi Blouz* (John of Erznka) (1225–1293) was the idea of improving social relations and achieving social cohesion. Following his predecessor Mkhitar Gosh, Erznkatsi considered private property as the underlying cause of social inequality. Social and political hierarchy is the basis for the existence of society. The structure of the society reflects the structure of the “Kingdom of Heaven”, thereby ensuring the natural, i.e. legitimate nature of political, legal, social and other relations. Dividing society into several social strata, he classified them in terms of their relationship to power. According to Erznkatsi, human dignity is not directly related to social origin. In real societal life, as a result of prevalence of injustice and lawlessness individuals who are wise and worthy of honors often suffer and are treated with slight by the society at large,

⁷ Авакян Р.О. Памятники армянского права, Е., 2000, с. 233–439.

whereas “malicious and unrighteous people inherit glory, honors and power”⁸. Erznkatsi likened public life to a raging sea, where not everyone finds his place. Therefore, individuals, especially from lower social strata, should unite into brotherhood and association to become a collective force in order to counter social evils.

In XIV-XV centuries, social ideas were developed in Armenian religious universities in Gladzor and Tatev. It was in those universities that the outstanding thinkers of the period Hovnan Vorotnetsi and Grigor Tatevatsi (Gregory of Tatev) perfected their knowledge and skills and focused on the most important social and political issues of the time.

Gregory of Tatev (1346–1409), the great philosopher and thinker, chancellor of the University of Tatev, left a rich written heritage. He proceeded from the Aristotelian idea that the man is a social animal and does not exist outside the society. Human activities are determined by social relations, in and due to which an individual manifests himself as a human being, who is thus different from animals. Gregory of Tatev viewed the issues of the structure of society in light of the organic theory and likened society to human body, where each organ performs a specific function and is connected with other organs. On the bottom rung of the hierarchic social ladder are the commoners, on the second rung are the "azat" (freemen), on the third one are princes and on the fourth one kings. Functional unity and harmony among social strata are often disturbed by the spread of heresies, by greed of princes and by excessive requisitions imposed on the commoners giving rise to numerous social movements, national disasters, dissatisfaction, and causing mass outmigration. Gregory of Tatev regarded the church as a social force whose mission was to protect society for the purpose of social cohesion against the excesses of mass disturbances, willful disobedience, delinquent acts and abuse of power. He believed that one of the main tasks of the church was the smoothing of social contradictions. According to Gregory of Tatev, all social, political, legal and other relations, including inequality, injustice, delinquent acts, etc. are grounded only in the free will of humans. These phenomena are not natural; they do not occur according to nature. Otherwise, it would mean that a person does not bear any responsibility for his actions and deeds. If that indeed were the case, humans would be deprived of social activism

⁸ Чалоян В.К., *op. cit.*, с. 267–273.

and of the opportunity to overcome evil in public life. He proposed to build on what brings people together rather than on what drives them apart. In his view, the main task in inter-ethnic relations is to establish peace and cooperation. The issues related to the majority of people should be resolved with the participation of that majority. The ruler's power is strengthened and the country prospers in case of fair and lawful rule. Otherwise, his power is weakened and social revolts emerge bringing the country to the brink of destruction. In the opinion of Gregory of Tatev, the State power was lost, the country was devastated and people were leaving the country and dispersing among other peoples as a result of a despotic rule of religious and secular leaders and princes, who did not confer with advisers⁹.

Cilician Armenia (in the territory of present-day Turkey), which existed in XI–XIV centuries, was notable, inter alia, for the works of *Nerses Shnorhali* (Nerses the Graceful, 1100–1173). Shnorhali consistently advocated the principle of free will and sought to put religion into the service of public interest, to use it for the prevention of vices and social evils. The theoretical principles and ideas expounded by Shnorhali were subsequently developed by *Nerses Lambronatsi* (Nerses of Lambron, 1153–1198). He descended from a famous princely family and was a prominent socio-political and religious figure in Cilician Armenia. He sharply criticized and condemned the inter-ethnic strife and the fomenting of hatred between peoples, and spoke against setting off peoples against one another on the basis of religious differences¹⁰.

From XVII century on, there was a visible revival of interest in various phenomena of the societal life. The issues concerning the nature of societal laws, the government, the present and future of the Armenian people and the ways of liberation of the nation from foreign oppression were raised and discussed. Thinkers and public figures of the time put forward the ideas of revolutionary transformation of the society. Hovhannes Dzhusaetsi, for example, defended the idea of harmonization of interests of different sectors of the society, while Ghukas Vanandetsi, his contemporary, was a staunch supporter of restricting lawlessness and arbitrariness of feudal lords through the use of force by workers. It is obvious

⁹ Ibid, pp. 251–262.

¹⁰ Պողոսյան Գ.Ա., Սոցիոլոգիա, Հայաստան Հանրագիտարան, Ե., 2012, էջ 568–572:

that Ghukas Vanandetsi's views had been affected positively by the ideas of progressive English thinkers of the time.

The so-called "Madras group" in India played a prominent role in shaping the national liberation ideology. Members of that Armenian group Hovsep (Joseph) Emin, Shahamir Shahamirian and Movses Bagramian were the first representatives of the enlightenment and progressive social and political thought. They openly criticized and rejected the imperial order, opposed slavery, raised the issue of equality and freedom of the individual and strove for the implementation of social and political reforms. In their view, education, dissemination of ideas of equality, freedom, natural human rights as well as elimination of illiteracy and ignorance would make a significant contribution to the growth of the liberation movement. They put forth a demand that a republican democratic order should be established in Armenia after its liberation from foreign oppression with the help of Christian Russia. Written by Shahamirian and published in Armenian in Madras in 1788 the "Snare of Glory" was in fact the first draft of the constitution for independent Armenia¹¹.

The Armenian philosophical thought in XIX century bore the imprint and marked influence of the European bourgeois-revolutionary ideology as well as of the ideas of Russian revolutionary democracy. It was at that time that many works of leading European and Russian thinkers that were particularly in tune with the Armenian national objectives were translated into Armenian. Independent studies that reflected the specific atmosphere of national life and had qualities necessary for contributing to the progress of the Armenian society were also published.

The Enlightenment thinkers made consistent efforts to emancipate schools and education from the church's influence. They believed that instruction to people should be provided in a simple and accessible language. *Emancipation* from religious fetters and *enhancement* of civic mentality required that control over public education should be taken from the clergy. Such Armenian thinkers of the time as Khachatur Abovian, Mikael Nalbandian, Gabriel Patkanian and others addressed those issues in their publications. The development of progressive ideology of enlightenment marked a transition from romantic notions of social and moral mission of science and education to the bourgeois ideas of love of freedom

¹¹ Ավագյան Ռ.Օ., Հայկական իրավական մտքի գանձարան, էջ 5-20:

Development of Social-political Thought In Armenia...

and then to ideas of revolutionary democracy. The Enlightenment initiated the spread of scientific knowledge in the Armenian society¹².

At the end of XIX century social thought was evolving in the context of erosion of patriarchal attitudes and the formation of the new, capitalist social and economic relations as well as of growing national unity. Since the 1880s the ideas of Marxism started entering the Armenian reality. The spread of Marxism was gaining momentum as class conflicts were getting worse. Propaganda of Marxist-Leninist ideas marked a radical turn in the history of the Armenian social thought. Works presenting a new perspective in dealing with social evolution were published and the history of the Armenian socio-political thought was subjected to Marxist analysis.

In a scholarly publication it is customary to draw a distinction between sociological ideas, conceptual frameworks and theories on the one hand, and applied social studies on the other. In Armenia, applied social studies started to be undertaken since the second half of XX century¹³.

Departments of philosophy were established in institutions of higher education in the 1930s and 1940s. In 1944, a Sector of Philosophy was established in the Academy of Sciences of the Armenian SSR. In 1969, the Sector was reorganized into the Institute of Philosophy and Law of the Academy of Sciences of the Armenian SSR. Here studies were conducted on main contradictions in societal development as well as on the ways to identify and overcome them. The dialectics of the relations of production, the issues of philosophy of labor and technology, of social progress of socialist humanism, of the formation of nations and ethnic relations, of war and peace, of theory of culture, etc were also studied.

In the 1970s–1980s the studies conducted in the Institute focused on issues of correlation between ideology and politics and between “the social” and “the psychological” in the society, of science-based management of the society and of the Marxist interpretation of humanism. The social issues of the education system¹⁴ as well as of labor, technology and scientific and technological revolution¹⁵

¹² Պողոսյան Գ.Ա., Սոցիոլոգիա, Հայաստան Հանրագիտարան, Ե., 2012b, էջ 568–571:

¹³ Մխիթարյան Գ.Ե., Սոցիոլոգիական ուսմունքների պատմություն, Ե., 1974:

¹⁴ Осипов В.Г. Социально-философский анализ современной концепции непрерывного образования. Е., 1989.

were also studied. Research was conducted on methodological and social issues of the socialist way of life¹⁶ and basic concepts of sociology were reviewed in detail¹⁷.

Applied sociological studies were undertaken since the 1970s. They were devoted to the sociological study of the socialist way of life, issues of labor and of staff members of enterprises, migration from the Republic's rural to urban areas, and issues of family and youth. Alongside those studies, publications were produced on methodologies and techniques of applied sociological research¹⁸. At the same time sociological groups were set up in industrial enterprises and associations, Ministries and research institutions of the Republic.

Sociological research began to be undertaken in the Institute of Philosophy and Law and in the Institute of Archaeology and Ethnography of the Armenian Academy of Sciences. Later on, in 1997, the Chair of Sociology was established at the Philosophy Department of Yerevan State University and L. Harutiunian was appointed as its Head. In 1983, the Armenian branch of the Soviet Sociological Association was founded and Professor L. Karapetian was elected its Chairperson. Russian colleagues from leading sociological centers in Moscow and Leningrad played an important role in the emergence and evolution of the Armenian sociology in those years. Not only did they help in training qualified personnel of sociologists in Russian institutions but they were also actively involved in the most important scholarly events and undertakings of the Armenian sociologists.

Sociology in Independent Armenia

A serious breakthrough in the development of the Armenian sociology occurred from mid-1980s to early 1990s. The emergence of the independent Armenian state, emancipation from heavily ideological Communist party regime gave

¹⁵ **Միրզոյան Վ.Ա.**, Աշխատանքի խնդիրը ժամանակակից արևմտյան սոցիոլոգիայում, Ե., 1980:

¹⁶ Образ жизни и ценностные ориентации личности. Е., 1979.

¹⁷ **Алахвердян С.Д.** Основные понятия социологии. Е., 1980.

¹⁸ Կոնկրետ սոցիոլոգիական հետազոտության մեթոդաբանության և մեթոդիկայի հարցեր, Ե., 1973; **Погосян Г.А.** Форма вопроса и целевая установка исследователя // Социол. исслед., 1983. № 3. с. 162–167; **Погосян Г.А.** Метод интервью и достоверность социологической информации. Е., 1985; **Պողոսյան Գ.Ա.**, Ինֆորմացիայի հավաքման մեթոդները սոցիոլոգիայում, Ե., 1987; **Погосян Г.А.** Интервью // Российская социологическая энциклопедия. РАН, НОРМА-ИНФРА, М., 1999, с. 163–166; **Заславская М.И.** Проблема оценки социального контекста в социологическом знании. Е., 2010.

impetus to a new stage in the development of social, philosophical and humanities thought on the whole. Discarded were ideological clichés of Marxist-Leninist philosophy within the constraints of which sociology remained as a questionable science. In that politicized reality, sociology could be endowed with the right to be regarded only as applied science dealing with empirical research. Theoretical sociology was treated with caution because back in the Stalinist times it had been banned among other “bourgeois pseudo-sciences.”

Liberalization of the society in the early 1990s, abolition of one-party system and transition to free-market economy played a crucial role in reinterpretation of social sciences in general. In the period of momentous changes, the role of philosophy and social sciences grew considerably. The society felt the need in scholarly interpretation and analysis of the new realities that had radically changed lives of ordinary people. The transition period in Armenia clearly affected the development of the Armenian sociology. That was the path of gains and losses at the same time.

In 1992, on the initiative of G. Poghosyan, the Center for Sociological Research was established in the Armenian Academy of Sciences, which had a status of a fully-fledged research institution, which also provided Ph.D. studies. Subsequently, in 1995, the Center became a constituent part of the Institute of Philosophy and Law, which in 2003 was renamed as the Institute of Philosophy, Sociology and Law of the National Academy of Sciences of RA (Director G. Poghosyan). The main areas of sociological research conducted at the Institute included sociology of disasters, and population’s social situation and migration. Later on the sociologists from the NAS Institute started studying the phenomena of people’s social and political alienation¹⁹, the status of the individual in a changing Armenian society²⁰ as well as social issues of mutual perceptions in Armenian-Turkish

¹⁹ Պողոսյան Գ., Հարությունյան Մ.Ա., Առաքելյան Վ.Ս., Հայաստան. օտարացած հասարակություն, Ե., 2007:

²⁰ Պողոսյան Գ.Ա., Նաղդյան Ռ.Ն., Անձը փոխակերպվող հասարակությունում, Ե., 2008: Саркисян Н.Д. Особенности сохранения этнической самобытности армян в полиэтнической среде Дагестана. Е., 2009; Погосян Г.А. Общество в эпоху перемен: надежды и реалии (интервью) // Вестник Российской Академии наук, май, № 5, том 82, М., 2012, с. 441–450.

relations²¹. In recent years, a lot of attention has been paid to the study of the issues of modernization and social transformation of the Armenian society²².

In 1992, Armenian Sociological Association (ASA) under the chairmanship of G. Poghosyan was founded as an independent non-governmental organization, which was among the first admitted to the International Sociological Association, with a national member status. Armenian Sociological Association brought together about 50 individual members and gave an unprecedented opportunity to the ethnic Armenian sociologists overseas to become its members. Such eminent and well-known American sociologists as Professor Edward Tiryakian, Dr. Levon Chorbajian, Ani Kalayjian, Berch Berberoglu, Ani Bakalian and some others were elected honorary members of the ASA Board. ASA has boosted Armenian sociologists' international contacts.

At the same time small sociological organizations, including news agencies, political parties, Ministries and private universities, began to appear. It is noteworthy that sociological groups have been set up not only in the capital but also in other cities and towns of the country. There has been a significant increase in the sociology courses taught at universities due to the emergence of a large number of private higher education institutions. The growing public interest in sociology has a positive impact on its institutional development and consolidation. The process is still going on.

The areas of research and the scope of sociological topics have expanded dramatically. Sociologists started studying problems until recently regarded as taboos. Liberalization, greater openness of the new Armenian society significantly expanded the scope of sociological analysis of societal life. At present, Armenian sociologists pursue studies in three main spheres: fundamental, academic research; political sociology and public opinion surveys; marketing and studies of consumer behavior. Marketing research and studies of public opinion are entirely new. However, new, earlier non-existent study areas emerged even in the field of academic research. The following can be pointed out among the major new

²¹ **Poghosyan G.** and **Kentel F.**, Armenian-Turkish Mutual Perception. Sociological survey, Yerevan, 2006.

²² **Погосян Г.А.** Армянское общество в трансформации, Е., 2003; **Погосян Г.А.** Современное армянское общество: особенности трансформации. М., 2005; **Պողոսյան Գ.Ա.**, Հայ հասարակությունը XXI դարիսկզբին, Ե., 2006; Armenian Society in Transition. Editor: G. Poghosyan, Yerevan, 2009.

Development of Social-political Thought In Armenia...

areas in the academic sociological research: Sociology of disasters; Migration and refugees; Transformation of the society; Gender studies; Ethno- sociology; Social stratification of society; Sociology of poverty, etc. Academic studies are usually concluded with publication of books, scholarly articles and presentations made at international conferences. Armenian sociologists participated in many World Congresses of Sociology and in numerous international conferences.

Public opinion research in Armenia gained particular momentum after the first presidential elections held in 1991. Armenian Sociological Association has been conducting public opinion polls on a more or less regular basis. In the past 10 years the Armenian sociologists have conducted public opinion and exit polls during national elections in Armenia together with experts from Gallup, United States [Poghosyan, 2013a, 2013b]. The results of sociological studies and surveys are published in newspapers, broadcast by television, posted on the Internet and are published as separate analytical reports, articles in scholarly journals, books and pamphlets. In Armenia there is no specialized journal in sociology yet and that obviously makes it difficult to publish sociological materials. On the other hand, it encourages researchers to publish articles abroad.

In the Soviet times, the training of professional cadres of Armenian sociologists was taking place mainly in Moscow, at the Institute for Sociological Studies, USSR Academy of Sciences. After the collapse of the Soviet Union, contacts with Russian sociological centers significantly weakened, particularly in terms of training young sociologists. Currently, professional training of qualified sociologists is undertaken in relevant university departments in Yerevan. In 2004, the Sociology Department was established on the basis of the chair of Sociology in the Department of Philosophy at Yerevan State University.

Three chairs in the Department provide education to students in sociology, social work, conflict resolution, methodology of social studies and public relations. Since 2007, there is distance learning in sociology and social work. The Department has the Laboratory for Applied Sociological Research. The teaching staff of the Department takes professional development courses on a regular basis in research and educational centers of various countries, particularly in the US, Germany, France, Italy, Hungary, England, India, and Sweden as well as in reputable universities in the CIS countries. The Department has established strong professional contacts and maintained international cooperation with a number of

European universities. Research at the Department is conducted in many areas, including the field of theoretical sociology and research methodology²³, in the field of conflictology and conflict resolution²⁴ as well as of theory and practice of social work²⁵. The Department of Sociology is a group member of the International Sociological Association. In June 2009, jointly with the Swedish colleagues, the Department organized the 39th World Congress of the International Institute of Sociology (IIS) in Yerevan.

Future sociologists are also trained at Yerevan State Engineering University. In 2006, at *Kh. Abovyan* Armenian State Pedagogical University the Department of Sociology and Social Work was established on the basis of the Laboratory of Sociology in the Department of Educational Psychology and Sociology. Since 2006, the Department produced several scholarly and methodological publications, including manuals and monographs²⁶. The research in the Department is primarily focused on the study of social issues of the Armenian family and youth²⁷.

In universities, students at sociology and political science departments get information prevailing through lectures given by instructors. The works of the classics of sociology are available generally only in foreign languages. There are some textbooks written by Armenian authors in Armenian and some translated from Russian or English²⁸. Among possible solutions to this problem could be the

²³ **Мкртчян А.** Хаос как системообразующий механизм самоорганизации социума. Е., 2008; **Заславская М.И.**, op. cit.

²⁴ **Атанесян А.В.** Актуальные проблемы современных политических и конфликтных коммуникаций. Е., 2008.

²⁵ **Անտոնյան Մ.**, Սոցիալական աշխատանք, Ե., 1999; **Խաչատրյան Ա.**, Սոցիալական աշխատանք, գիրք 1-10, Ուղեցույց սոցիալական աշխատողների համար, Ե., 2003:

²⁶ **Գասպարյան Յու.Ա.**, Ձեռներեցության սոցիոլոգիա, Ե., 2006; XIX դարի և XX դարասկզբի արևմտյան սոցիոլոգիայի պատմություն, Ոստմնական ձեռնարկ, (Խմբ. Գասպարյան Յու.Ա.) Ե., 2011:

²⁷ **Гаспарян Ю.А.** Институт семьи: проблемы обновления, развития. СПб., 1997; **Гаспарян Ю.А.** Семья на пороге XXI века. СПб., 1999; **Գասպարյան Յու.Ա.**, Ժողովրդական ավանդույթները և սովորույթները հայ ընտանիքում, Ե., 2003:

²⁸ **Հովհաննիսյան Մ.**, Փիլիսոփա, սոցիոլոգ Գ.Սպենսերը ժամանակակից աշխարհայացքի լույսի ներքո, քննադատական ուրվագիծ, Թիֆ., 1907; XX դարի առաջին կեսին բուրժուական սոցիոլոգիայի պատմություն, Ե., 1980; **Պողոսյան Գ.Ա.**, Ինֆորմացիայի հավաքման մեթոդները սոցիոլոգիայում, Ե., 1987; **Կրավչենկո Ա.Ի.**, Սոցիոլոգիա, Ե.,

Development of Social-political Thought In Armenia...

provision of sociological education by foreign universities operating in Armenia and sending Armenian students to study abroad in departments of sociology and political science.

Sociological education in the country also expanded due to the establishment of private universities. The 2–3 of those universities offer educational programs in sociology at a bachelor and master degree levels. Opportunities to get professional sociological education in the US and European universities expanded considerably. Many young people avail themselves of the chance to study abroad and these opportunities are given by various foundations through such programs as IREX, MASKIE, ACTR/ACCELS and Fulbright.

It is not incidental that the past few years the “geography” of international professional contacts of Armenian sociologists has expanded dramatically. Armenian sociologists have intensified professional contacts with foreign university and research centers. Effective long-term contacts with some of those have been maintained for a number of years already. It would take up a lot of space to list international projects, bilateral and multilateral professional contacts and participation of Armenian sociologists in European projects. Many research projects and sociological studies have been conducted in Armenia with support from such international organizations as the UNDP, the UNICEF, the UNHCR, the IOM, the NRC, Save the Children, the USAID, Eurasia Foundation, OSI, etc.

* * *

The general trend of commercialization of science could not but affect the status of sociology. The number and the total budget of the fundamental sociological research have dwindled. At the same time, the funding for marketing research, various commercial and political surveys, focus groups, telephone interviews, etc. has been on the rise. For this reason in Armenia, as in other CIS countries, there has been an outflow of sociologists from academic institutions

2004; Ռազմական սոցիոլոգիա: Նյութերի ժողովածու / Խմբ. Հարությունյան Լ.Ա., Ե., 2005; **Կյուրեղյան Է.Ա.**, Կիրառական սոցիոլոգիա, Ե., 2006; **Թադևոսյան Գ.Մ.**, Որակական սոցիալական հետազոտություններ. տեսություն, մեթոդաբանություն և մեթոդներ, Ե., 2006; **Գասպարյան Յու.Ա.**, Ձեռներեցության սոցիոլոգիա, Ե., 2006; **Մելքոնյան Ն.Ա.**, Սոցիոլոգիական հետազոտությունների մեթոդները PR-ում, Ե., 2007; Ժամանակակից Արևմտյան սոցիոլոգիայի քրիստոմատիկա, Խմբ., Մկրտչյան Ա.Ե., Ե., 2008; XIX դարի և XX դարասկզբի արևմտյան սոցիոլոգիայի պատմություն, Ուսումնական ձեռնարկ, (Խմբ. Գասպարյան Յու.Ա.) Ե., 2011:

into commercial enterprises. Fundamental research suffers from that, of course, even though there is a particularly acute need of it in transition societies. There are a large number of social problems in the Armenian reality that require sociological analysis, scholarly understanding and interpretation. In the short term, the financial and professional resources of the vast Armenian Diaspora should be more actively engaged for research-based solutions of the problems that the present-day Armenian society is faced with, including sociology. It is necessary to expand the practice of strengthening professional contacts with the Armenian Diaspora by organizing joint research, publication of books and scholarly journals

**ՍՈՑԻԱԼ-ՔԱՂԱՔԱԿԱՆ ՄՏՔԻ ԶԱՐԳԱՑՈՒՄԸ
ՀԱՅԱՍՏԱՆՈՒՄ. ՊԱՏՄՈՒԹՅՈՒՆ ԵՎ
ԱՐԴԻԱԿԱՆՈՒԹՅՈՒՆ**

ՊՈՂՈՍՅԱՆ Գ.

Ամփոփում

Հոդվածում քննարկվում են պատմական և ներկա ժամանակների Հայաստանում հայ հասարակական-քաղաքական մտքի զարգացման ուղիները: Վերլուծվում են միջնադարյան խոշորագույն հայ փիլիսոփաների հիմնական հայեցակարգերը, որոնք ուղղված էին հայ ժողովրդի բարդ պատմության ընթացքում ազգային-ազատագրական պայքարի հիմնավորմանն և զարգացմանը: Դիտարկվում է ժամանակակից սոցիոլոգիական ուղղություններում և անկախ Հայաստանում ձևավորված սոցիոլոգիական հաստատություններում պատմական գիտական ավանդույթների շարունակականությունը:

РАЗВИТИЕ СОЦИАЛЬНО-ПОЛИТИЧЕСКОЙ МЫСЛИ В АРМЕНИИ: ИСТОРИЯ И СОВРЕМЕННОСТЬ

Погосян Г.

Резюме

В статье рассматривается развитие армянской социально-политической мысли в исторической Армении и на современном этапе. Анализируются основополагающие концепции крупнейших армянских философов средневековья, направленные на обоснование и развитие национально-освободительной борьбы армянского народа на протяжении всей его непростой истории. Прослеживается преемственность научных традиций, нашедших своеобразное отражение в современных социологических направлениях и сформировавшихся уже социологических институтах независимой Армении.